

AN OTHER meditatiō of the la-

*of Hieronimus Sammoris, upon
the beate Psalm of Dauid.*

*Qui regis Israel,
intende.*

Thou that haste Israel in thy gouer-
nance, thou that loudest Joseph as
he were a shepe, haue regarde vnto
vs.

FOr as muche as we knowe
thee, Lorde, by woordes brou-
ght to passe thoroowe thy po-
wer (then do we say that thou
art hente to dispose and orde
things, when as thou doste bringe
them to their ful ende and p[er]fymes.
Contrary wyle if thou sufferest them
to fall from their p[er]fyt ende, then do
we playnly pronounce that thy gouer-
nement is withdrawen.

Consideryng therefore howe that
all the wo[or]lde is (as touchyng tyme &
ghostly worshipping of thee in great
dangger, both bycause the moste part
lyeth

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Cf Syn. 8. 54. 52⁴

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AN OTHER meditatio of the

of Hieronimus bananorale, upon
the lxxx. Psalm of Dauid.

Qui regis Israel,
intendit

Thou that haste Israel in thy gouer-
nauce, thou that lovest Joseph as
he were a shepe, haue regarde vnto
vs.

For as muche as we knowe
thee, Lorde, by thy goodnes bro-
ught to passe throught thy po-
wer, then do we say that thou
art hable to dispose and orde
things, when as thou doste bringe
them to their full ende and parynes.
Contrarywise if thou sufferest them
to fall from their parys ende, then do
we playnly pronounce that thy gouer-
nement is withdrawn.

Consideryng therefore howe that
all the worlde is (as touchyng true &
ghostly worshipping of thee) in great
dangger, both because the moste parte
of it

lyeth in darcknes of mystrust or in
delitie, or also bycause þe faythful sorte
is almost holly corrupted: so that now
a dayes this maye be truely spoken.
They haue al swarned out of the right
waye, they are all become vnprofita-
ble, none there is that doth good, no
not so muche as one: flee to thee for so
cour, not doutyng, but maruelynge, &
humbly besechyng that thou wilt not
be lyke as men whych when they are
earnestly set on thinges that they loue
wel, they take no hede or very lytle vp-
on other whome they haue not in so
great soze. Thou therfore, O Lorde,
whiche arte ruler of Israel, that is to
saye, of them that beholdeth the in lyfe
euerlastyng, to whose gouernaunce
thou semest muche to gyue thy selfe:
take also regarde vnto oure ayde and
mayntenaunce. for in that heavenly
region where as thy blyssfull sayntes
doth se thee after a maruelous orde
& excedyng glozie of the inhabitaun-
tes, it appeareth vnto them as yf thou
were so occupied in preseruyng and
kepyng them: that thou myghte be
thought to haue vtterly forgotten vs,
amongest whome all thynges are
troubled, confounded, and putte out of
ryght

*in the
name of god
the father
in the
name of
the sonne
and
the holy
gheast*

ryght orde. For whiche cause we her
tely praye thee, that haste dominion
ouer heauen and earth in quyetnesse:
do not so attende onely to the blessed
company there aboue, that thou wilt
leauē dysmayde and comfortlesse thy
faythfull assembly here beneth.

Wherfore haue regarde vnto oure
helpe and furtheraunce, O Lorde, that
haste Israel in thy gouernaunce: haue
regarde, good Lorde, that ledest Jo
seph euen lyke as a shepe is ledde.

For by Ioseph whiche betokeneth in
crease, what is mente but thy fayth
full and deuoute people? Albeit a
ponge sorte of people, whome thou
begotte in thyne olde age, that is, in
thys oure laste and vnfortunable ty
me: whych abydeh harnous perseu
ynges and reuengynges of hys bre
therne, and is nyenamed of them a
dreamer. Thys Ioseph as he grow
eth from day to daye in more greuous
combraunce and trouble, so doest thou
leade hym thorough fyre and water,
euen as a meke or gentle shepe vnto
the thambles beyng continuailye ta
med & brought lowe: so that by fetters
and prylons he maye passe forth vnto
A 2 that

that kyngdome, and those pastures
whiche are freshe and floryshyng for
euer and euer. Whereupon thou that
in these wyle ledestt lyke a shepe Jo-
seph, arte mysdemed of the vnfaithful
to passe nothyng of oure matters :
and therfore be present, Lorde, and re-
dy to reliefe and defende vs, that the
wycked ianglers mouthes maye be
stopped. For we do not craue golde,
nor ryches, nor yet promotions of
this worlde: but we couet thy lyght,
we earnestly desyre to knowe thee.

Thou that syttest vpon Cheru-
bim, be opened and sette be-
fore the eyes of Ephraim,
Beniamin, and Manasse.

Cherubim betokeneth plenteous-
nesse of knowledge, Ephraim bring-
yng the frute, Beniamin the
sonne of thy ryghte hande, Manas-
se for gyftfulnesse. Thou therfore that
syttest and arte at rest in thy selfe fro
eche wo:ke that thou halste ordeyned,
and arte fastened in the seate of thy
euer

eueralstynge mansyon , and doest cō-
tinue in the heyghte of thy Maiesties
trone : as the Kyng, as the Lorde, as
the Iudge and mayster of all : thou (I
saye) that syttest vpon Cherubim, that
is, vpon the plenteousnes of knowle-
ge, farre surmountynge and passyng
all knowledge and all vnderstanding,
for that thou arte vndoutedly a secrete
God and vnsearcheable : be opened
and appeare (I beseeche thee hartelye)
vnto Ephraim , that is to saye , vnto
thy people whyche nowe byngeth
for the frute to thy honoure , so that
they maye knowe the fully and par-
fectlye . For who so knoweth thee : he
loueth thee , he forgetteth his owne
selfe, he loueth thee better then hym-
selfe , and dothe wonderfully profyte
the congregacion . Be reueyled also
afore Benjamin , that is, afore all thy
chosen and marked sorte abydyng
here , or elles where , whyche no
doute euen for thy verve choyse and
appoyntement are made worthe to
be called the chyldren of thy ryghte
hande : so that thy people maye en-
crease , and that thy chyldren spar-
ed abrode maye comme together, and

that there maye be one shepe house
and one shepcherde.

Open thy selfe also to Manasse ,
to all the Infidelles , whome thou se-
mest to haue caste out of remembrañ-
ce , bycause they haue forgotten thee,
for so muche as thou hast so longe
wythdrawen from them the foode
of lyfe. Shewe thy selfe at the laste
vnto all the worlde , that menne may
romme out of darkenes and the sha-
dowe of deathe into lyghte , and
maye sette strayghte theyr steppes
into the waye of peace . But yf the
stubbourne secte wyll vnnethes be
amended , and yf the nombze of those
fooles be excedyng great.

Rayse vp thy power , and
come , that thou mayest ma-
ke vs safe.

Lo, the ryche oppresseth the poo-
re , the rulers despoyleth the synple
flocke , the vngodlye perseweth the
ryghteous wythout anye petie : thy
saythfull syndeth fewe fatherlye hel-
pers

pers they haue no maynteyners.

Full manye a one (alasse) is drawne to hell, thorough the euell ensamples of priestes and the cleargye, whyche is cleane wythout hope of recouerye towarde amendement. There are a passynge many of noysome Phariseis, a great rable of harmefull hypocrites, wyth whose popsoned exhortacions and lessons the whole worlde is infected. They wyll not heare the wordes of trouthe, no man maye correct them: wherby thy saythfull dare not ones lyfte vp theyr heade.

What doest thou, O Lorde? Why sleapest thou? Wherfore doest thou wythholde thy myght? Styre vp thy power, I humblye beseeche thee, and comme. Thou that arte euery where, wyth thy scourges and wyth thy strength stryke these false and mischieuous depraues of thy worde, destroye these craftye and malicious acusers of thy seruauntes, condempne these obstinate and deuelyshe despylers of thy grace. I do not saye thys, I do not wythe it, I do not aske thys, as and I were deyled to se them punished: but that thou maye saue
vs

as thyne elected and chosen , seruyng
thee continually, louyng thee aboue
all these thynges , euermore obeynge
thy decrees and commaundementes ,
Thou aunswerest me perchaunce in
thys wyse . yf I shall caste in my
swearde of vengeaunce , yf I shall
sende pestilence amonge them , yf I
shall pyne them wyth hunger : thyn-
kest thou then , that thou thy selfe canst
continue in so muche and so greuous
trouble?

O good God do thou turne
vs , and shewe vs thy face,
and we shal then be in saue-
garde.

For why , we are frayle and
feble , nor we truste not in oure
owne vertue or power : for that we
are not sufficient so moche as to y-
magine any thinge of oure selfe, as
of oure owne abylytie , but oure suffi-
saunce is of God . For thys mortall
fleshe is bourdenouse vnto the minde,
and thys earthlye dwellynge holdeth
downe the witte couetyng to con-
teplate sondry matters. Wherefore do
thou

conuerte vs o God. Tourne vs to the
fro earthly thoughtes to heauely thyn
ges, tourne vnto the our dysobedient
& rebellious wil and arbytrymēt: and
to vs ones tourned shewe thi counte
naunce, & we maye know the: declare
thy powre, that we maye feare the: bt
ter thy wilddorne, that we maye honour
the: shewe fo: the thy goodenesse, that
we maye loue the: shewe thy selfe ones
shewe thy selue agayne, shewe thy selfe
continually, that we maye passe tho
rough trouble with a gladsome chere:
and so shal we be saffe. For if thou pre
serue vs, we shal be in sauegarde: if y
takest awaye thy hande, we can not be
saued. Why tarpest thou Lorde: Why
dost thou not fauourably heare my
request:

Lord God of myght, how long art
thou angrie wth thy seruante pray
eng vnto the.

Ful oftē haue I asked the, ryght lon
ge haue I desyred the, many a tyme ha
ue I beseeched the. Wherfore thē dost
thou not lysten vnto me graciously:
Wherfore dost thou make suche de
laye: Why: arte thou yet to dyspleased:

A 5

Wyth

Wyth me for my synnes: If y doest ac-
counte & reken my fautes Lorde, Lor-
de who shal be able to abyde the: Ther-
fore o Lorde that haste power to do al
thynges, o God that rulest all thynges
vnto whom they which vpholdeth the
worlde done obeysaunce, whome high
poures, whome the heuens & theyr do-
minions do reuerently feare: Lorde God
of myght, how longe wylte thou be an-
grye with thy seruauent prayeng vnto
thee: where is thy entyre loue: Where
is thi strength: Where is thy manifold
mercy: What: Ar they refrayned
& kepte awaye ouer vs: We wil crie
vnto the both nyght & daye, knowing
verely that if so be thou wylte make a
tariaunce, yet wol thou at the lasse ge-
ntly heare our importunate sute.

Thou shalt feede vs with breade of
teares, & shalte gyue vs drinke of tea-
res by measure.

I hope (I saye) that I shal be herde,
for that thou haste euermore loued
trouth. Denye thy selfe thou canst not.
For thou haste promysed: Aske, & it shal
be gyuen ye: seke, & ye shal fynde: knock
& it shal be opened vnto you. Albeit fir-
ste

As thou shalt fede vs with breade of
teares, with bitter breade, with plea-
saunt breade. For teares ar both sow-
re, & swete. Sowre, for the absence of
goodnesse: swete, for y certaynte of fy-
dyng out goodnesse. Bitter, they be-
ne, for bycause that truste whyche is
dryuen of & delayed greueth the pooze
soule: pleasaunte they ar, for the presen-
ce of thi swetenesse, which stirrest vs
bp to praye, & causeth vs to cal vpō the
wōnspeakable sighes. And thou salt gi-
ue vs drynke of the cuppe that is in
thi hande ful of the swetenesse of pu-
re wyne. For why, thy comfortyng
shal reuiue our spyrites & quicken our
myndes, euen according to the heape
of the greafes & angurles in our hert
Drynke therfore shalt thou gyue vs in
the teares of troubles, which washeth
the face of our conscience, which clea-
rith our vnderstanding, which moy-
stureth our herte with deuotion, & pel-
deth vs the sauour of loue & charyte.
Than thy good teares ar swete tears
Doutlesse, which hathe bene foode to
vs daye and nyght. Heare vs therfore
thou shalt, but afoze that shalt thou fe-
de vs & gyue vs drynk in treas: not
more the we cā bear, but in measure,
as

after the lymptyng of the trowth. For
thou wylte not let vs be tempted more
then we can beare, but thou wilt ma
ke also this profyte to come of thy pro
mynge, that we shal be the better able to
suffre. Thou shalte fede vs. I saye, with
teares, not alwayes, but a certayne ty
me which thou haste putte in thine ow
ne powre, Now lo, when that same
tyme apoynted is ones come: then
shal our weping & waylyng haue ane
ende, then shal thy angre cease, then
shal our prayers be accepted. Thou
shalte tourne vs to the, thou shalte
shewe the lyghte of thy countenaunce,
thou shalte rayse thy myghte, thou
shalt make vs lasse and sounde, and
thou shalt be reueled & opened before
Efraim, Benjamin, and Manasse: &
thou shalte enlarge thi churche, and
take regarde to the gouernaunce ther
of. The meane whyle, we shal posse
de our soules in our suffer aunce. For
why,

Thou haste sette vs to be with sayed
of our neyghbours, and our enemyes
haue mocked vs,

In the meane season as thy chyldren
doest

doest thou chastise vs: that we maye
be clenfed, that we lape not our harte
vnto riches, that we folowe not world-
dely prayse, that thy trouthe maye the
more comme to lyght: and for these
causes haſte thou ſet our neyghbours
to replie & ſpeake agaynſt vs. And
who beene our neyghbours, but theſe
diſſeblers: whiche ar nether hotte nor
colde, whiche in their outward behauy
our done appere as they wer Chriſtians
Lord (they wil ſay) I thake þ for y I am
not as the comen ſort of men ar vn-
rpyghteous, rauſhers lecherouſe, yea
euē as this Publicane is: I faſte twy-
ſe in a weke, I gyue in almes the tenth
parte of al that I haue: & yet for al this,
they be not inwardly true Chriſtians.
They ar therfore our neyghbours, by
cauſe they ſeme to be lyke vs in theyr
woorks: but they ar not of our houſe-
holde, bycauſe they haue not lowly-
neſſe, they haue not loue & charyte.
Why the after what ſacyon haſt thou
ſet theſe neutralles to wythſaye and
ſtryue agaynſte vs: but for bycauſe
thou haſte lightened vs in the waye of
trouthe, and haſte ſhewed vs thy coun-
tenaunce. By that lyght haue we eſpied
then & perceyued that they be paynted
graues

graues which wythout appeareth ga-
pe & go:gyous, but within they be full
of deade mennes bones & al vnclean
lyneste. Wherfore lesse symple folke &
other Chrystians shoulde peryshe, tho-
rough theyr sayengs and ensamples:
we haue tolde them holdely, & gyuen
them this warnyng: beware of the
Pharises leuyn, which is hypocrisyse
or a fayne pretence of holynesse. Ce-
rymonyes, customes, or vsages shal
not saue you: we haue disclefed & play-
nely set oute to euery mans syghte
theyr scrupulous conscience. We haue
reproued & rebuked them, sayeng: how
be they, that make your selfe perfecte &
ryghteous before men, but God know-
eth your hartes: for what so euer is
lofely afoze men, is abomynatiō afoze
God. Hereupon ryseth ragyng enuye,
herupon groweth greate malyce he
reupon springeth & encreaseeth debate
and controuersye. For they set more
by mennes glozve, the Goddes glozve.
Wherfore go they rompyng vp & downe
the cyte, they runne hyther & thither,
they haue womens howses, they grudge
at vs, they sleaunder vs, they spea-
ke agaynst vs, they persewe vs. And
so it is comye to passe, that our ene-
mys

myes hathe mocked vs. Our enemyes
ar manifeste & open synners, the fren
des & louers of this woꝛld, proude, co
uetous, rypatous, cursyng, man quary
lers, and aduersaryes of Christe his
crosse. These (I say) not willing to hear
our woꝛdes, yea rather thy woꝛdes o
lorde, but slepyng away from them per
suaded & brought in to a wronge beless
by those hypocrites, hath scorned vs,
& disdaynefully despyled vs, as and
we wer idyoths oꝛ fooles. And what
is the cause, that our neyghbours hath
contraryed & wythsayed vs, & that our
enemyes hath deryded vs? wherfore
done our neyghbours more thē our ene
myes? Why? Ar not the Pharises our
enemyes: yea truly they bene our ene
myes, & y our deadly enemyes: yet ar
they wyly & crafty, yet ar they secrete &
berye close. For they do bear vs in hād
that they be our frendes, they saye
that they loue vs wel, they falsely pre
tende that they speake for the trouthe
sake, and not for hatered of vs: so that
these hypocrytes hurte vs more, than
open ennemyes. They ar called therfo
re neyghbours, bycause they make
them selfe our frendes, and yet neuer
thelesse are muttering agaynst vs.
Wher

Enemyes

Neyghbours

Wheras oure enemyes dothe reioyce
laugh at vs. yea & our enemyes wolde
not scozne vs, if these felows wer not
busye in talking agaynst vs. yea our
enemyes myght be tourned to repen-
taunce, if these medlers did not let
them. To be breue our enemyes wol-
de become our frendes, & defenders
of the trouthe, if thy churche had no
suche Pharisaical wythslayers. Great
is the battayl, daungerous is the stry-
fe, douteful is the byctorie. Wherefore,

Lo:de God of myght, tourne vs
vnto the, shewe vs thy countenaunce,
and we shal be saffe ynough.

God that gyuest strength vnto the
power aboue to fyght wyth out dre-
de agaynst the olde dragon, and bolde-
ly to achue all harde enterprises:
God of myght tourne vs fro the fonde
loue of our self vnto the parfyt loue of
þe wherby we maye be knytte vnto the,
and stycke to the: for so shal we be afra-
yed of nothyng, but fyghte oute thy
battayle wyth a full confidence. For
thou art our strenght and our stave,
our succoure, & our defence. Wherefor
shewe

Therefore shewe the light of thy counte-
naunce, set out thy trouthe. Make thi
lyghte evident & playne: that these hy-
pocrites do not deceyue vs, that they
wrappe not our hartes in darkenesse,
that we maye auoyde & escape theyr
snares, & maye walke in the waye of
trouthe. And so if thou delyuer vs, if
thou lyghten vs, if thou fyght for vs,
we shal be saffe. Go to Lorde, do so Lor-
de: aryse, awake, comme, & tarpe no le-
ger. Where be thy manyfolde mercyes
shewed in olde tyme, Lorde: Remem-
bre thyne owne labours, do not set
lyghte by thyne owne paynes, do not
despyse the woꝝkes of thyne owne
handes.

Thou haste remoued thy vineyarde
out of Egypte, thou haste caste oute
the heathen, and haste grafted it.

Thy vyneyarde is thy church. Where-
fore is it cleped a vineyard? Bicause it
yeldeth wyne which dothe make men-
nes myndes in a maner dronke with
loue of heuenly thynges, which dothe
refreshe and make gladde our hartes.
A good vineyarde, a vyneyarde of the
beste, that turneth into wyne what so

B euer

euere is layed aboute the rote ther of.
If a man wil putte vnto the roote he-
re of water, douge, or any other thing:
it chaungeth into wyne al to gyther,
what soeuer it be that it draweth vnto
it selfe. For it neuer bringeth forth the o-
ther water or dunge, or any thyng,
but wyne. So al that is offered vnto
the Church, that is to saye, vnto the
faythful soule of mā: be it mockage, or
persecutyon, or golde, or commenda-
tion, or cursyng: it turneth al to chary-
te, to pacience, to lowlynesse, & other
vertues. This vineyarde, these fayth-
ful menne nothyng coueting, nothing
fearing in this worlde haſte thou re-
moued out of Egypte, that is to wete,
out of darkenesse. For they wer in lac-
ke of lyght for ignoraunce, & in the dar-
kenesse of synne: they knewe not theyr
ende, they coulde not tel whither to go.
Thy lyght haſte thou sente them, and
out of darkenesse haſte thou broughte
them. But the heathen (that is) wycked
soules & frowarde men, without rea-
son, wythout lawe, wythout lernyng
did malycyously persue them, and did
deſtroye thy vineyard. They were euē
lyke ſtoones very harde ſtrykers, hur-
ting the ſete of them that walked ther
rin

hit, marring the b:auiches, & bitterly
letting the frute of the vineyarde.
Thou haste therfore caste owte the hea
then: thou haste kylled the bloodeluc
kars & murderers of thy wytnesses:
thou haste brought to confusyon the
maumettes and idolles, thou haste gy
uen to the deuil heretikes & them that
bē obstinate in theyr owne fantasies:
thou haste gathered the stoncs togy
ther, and caste them forthe, and made
them to be farre from thy vineyarde,
and they ar sonke downe into the dep
the. Thou haste grafted it in thy holy
mownte, in thy saythe, in the perfec
tnesse of thy iustice, in thy Christe. It
hath passed thozough the redde see, it
hath passed thorough fyre and water:
for dyuerse troubles hath it not gyuen
ouer, it is safte ynough.

Thou haste ben the guyde of the io:
ney in her eye sygh: thou haste plated
the rootes of her, and she hath fylled
the earthe.

A stronge, a wyse, a gentle, a great
guyde. For why, God is a myghty Lor
de, & a myghty King aboue al Kinges.
Who than wolde not folowe suche a
B 2 guyde

de: But after what maner haste thou
ben her leader: Thou haste come do-
ne, thou haste appeared in flesh & the fa-
cyon of a man: for her, haste thou suf-
fered persecutions, wythslayenges, cur-
synges, scorninges tozmentrie, yea &
deathe of the crosse. To thy father did-
dest thou passe forth by the waye of
thy passion, and thou madest a pzocla-
mation: Who so wil comme after me,
muste denye hym selfe, and muste take
his crosse, & folowe me. A graunde ca-
pitayne, a difficulte waye. But who
wil be afrayed, hauing such a guyde
that wil not lyngar behynde a man,
but go befoze hym: Thou therfoz (o
Lorde) haste ben not a lurking capita-
ne, but open and manifeste: al men
myght beholde the. Buyde of her ioz-
ney haste thou ben en her eye syght.
For openly werte thou nayled vpon
the crosse betwixte two theues. And
bycause the byncyarde is but feble, for
that the bynetre it self is but a weake
maner of woode: thou haste streng-
thened it, & haste sette the rootes ther-
of. No fleschly man, nor aungel hath
planted it: but thou with thyne han-
des, with thy wysdome, with thy pow-
er, with thy bountecusnes haste sette
the

The rootes of her lone, of her charite,
of her good affection. Thou haste pla-
ted this vineyarde (I saye) in a good
grounde, in the grounde of lyuing
creatures, in thy woundes, in thy cros-
se, in thy godh^{od}: and therefore hathe it
yelded frute, it hathe brought forth
pleasaunte wyne, wyne of the best,
such wyne as wol raiſh a mans min-
de: with manifolde braunches is it en-
creased, so that it hath fylled the holle
earth. It hath fylled (I say) the earth
with vertues, wyth heuently gyftes,
with grace, lyghte, & the knowlege of
God. Not with the Philosophers cun-
ninge, whiche when as they knewe
God, they did not esteeme him & glori-
fie hym as God, nor yet rendred than-
kes vnto hym: but they vanished a-
waye in theyr conceptes & thoughtes,
theyr soly h hartes was darkened and
blynded. For they naming & counting
them selfe to be wyle men, became
very idyotes & fooles. So is it not with
thy vineyarde, o Lorde. And why?
Warp,

The shadow of it hath covered the
hilles, & vynes thereof hath overspred
the Cedre trees of God.

Which is the shadowe: The olde testament goyng afore the trouthe of the Gospel, euen as our shadow goeth before our bodye, when the sunne cometh after: but whan the sunne cometh before our face, thā darthe not the shadowe go afore but cometh after, and we se it not. Semblably the Law (as it were a shadowe) went before the trouthe and grace whiche is by Iesus Chryst, because the sunne of ryghteousnes did then folow, that he myght afterward come, and apeare, and shewe his face to vs. Wherfore he came, and opened the trouthe, and sette it before our eyes: now, lo the shadow foloweth and cometh after our back. We therefore do flee awaye from it, and do go towarde the sunne. The shadowe of the Lawe, and of sacrificys is ouerpassed, because the sunne of ryghteousnes Christe our God is come. The shadowe of it therefore, that is to saye, the Lawe & the darke teaching of the Prophetes couered the mountaynes. Who ar the mountaynes? Men stedfast in faythe, high in perfectnes of iustice & contemplacyon of heuently thynges. Certes, the Patriarches and Prophetes, not the Philosophers and Orators, which ben the mountaynes of

Mountaynes

pyde. This vineyarde than proceeded
from the vnsearchable & heuenly lygh
te of the Patriarches & Prophetes.
And the shadowe herof hath couered
the hylles, that is to saye, Bishoppes,
Patriarches, and prophetes: which ha
uing plentieth of knowlege in the La
we, & beyng replenysht with spirit of
Prophecy did couer thy vineyarde, &
mayntayn it. Thou diddest come (Lord)
vnto thy tyllers of thys yard, & they kil
led y, & dyd cast y out of it. Doubte y the
worthely destroyeg those naughty occu
pyars, haſte lette for the thy vineyarde
to be hyred of other husbandes which
hathe done the frutes therof (that is to
saye) hath turned y shadow of the Lawe
into lyght. The carnal sense haue they
drawne vnto a spiritual vnderſtan
dyng, that when they be wery they
might sytte vnder the shadow therof,
& be cooled from feruent heate: yea the
shadow of it is become lyghte, for
that the very Lawe it selfe spiritually
taken and vnderſtanded is made the
Goſpel: vnder whose shadowe which
is the lyghte the wery soule resting
thus doth singe and saye: Under his
shade haue I syt whome I lodged for,
his frute is swete and pleasaunt to my
throate, And agayne, The breathe of our

mouth, is Christe. The Lorde was taken in our treaspase, vnto whome we sayde, In thy couerte shal we lyue among the gentiles. Then did he multiplye the vinebranches emōg the Hea then. For the Gentiles camme to Christe, to the tyller, to the vinetre, to the vineyarde: the branches wer multiplied, they did growe for the a greate nombre, and not wythout a cause wer made euen as byneyardes, and the vines therof wer lifted vp on hygh. yea they couered the Cedre trees of God. Which at the Cedre trees of God: And outedly his Apostles, his Euangelistes, the teachers of his congregatio. Wherefore the chosen children out of the Gentiles camme to them, they tooke them by the hande, and sayde: Wyth you will we go, for we haue herd that God is with you. Than wer the Cedre trees gladd, they bowed downe themselves, & sayde: Clynne vp, clynne vp ouer vs, take vs: for we wil beare, we wil holde you vp, we wil lyfte you fro the ground. So the Gentiles wente by by saythe, and wer buylded vpon the foundation of the Apostles and Prophetes, euen Christe Iesus hymselfe being the hygh corner stonne. These vines ther-
for

foze hath ouerspredde the Cedre trees
 of God. O happie vineyarde, o blessed
 braunches, which haue not folowed the
 wysdome of folish Philosophers: but
 that heuenly sapience of the mountay-
 nes & Cedre trees (that is) of the Pro-
 phetes & Apostles, the lyght vnspeaka-
 ble, the waye of trouthe that leadeth
 you truely vnto your ryght countrey.
 But how large is this vineyarde? Is
 it the lande of Jewry alone? Is God
 onely the Jewes theyr God? Doubt-
 lesse from the sunne rysyng vnto the
 sunne setting, Lorde, greate is thy na-
 me among the people.

Cedre tree
 signifi ap-
 p-phetes

She haie stretched out her braun-
 ches euen to the see, her longe sprea-
 ding reacheth vnto the ryuer.

The Cedre trees of Libanie reioyced,
 they cried & lysted by theyr voyce.

Theyr sounde went forth in to al the
 worlde, and theyr wordes vnto the vt-
 termost borders of the whole worlde.

The see herde, and swelled, & the ear: mountaynes
 the was troubled. The floodes of the
 see roole. Maruelous at the surges of
 the see, maruelous is the Lorde in high
 places. Troubled wer the mountaynes:
 proude

mountaynes
 signifi pr-
 p-phetes
 proude

psal. =

Jonc 6 do

signific 6n

senkd people

= vnfruteful

psal iiij

proude princes, prestes, scribes & Pharises. The kinges of the earthe stroode by, & the rulers camme to gyther agaynst the Lord, & agaynst his Christe. But God thundered from heuen, & the hyghest gaue his voyce. The voyce of the Lord in a power, the voyce of the Lord in a magnificence. Stones did listen, and forthwyth trembled trees of the wooddes: the harde harted & vnfruteful Heathens did lysten, & forthwyth wer they turned into braunches of the vine tre. The see behelde, and ranne a waye, For dane the ryuer turned backward agayne. But the Gentiles cuerywhere camme vnto the vine, they fastened themselfe to it by faythe and loue: they encreased greatly euen to the ende of the worlde, to the mountaynes & the see: wheras tyrantes and frowarde people wer stryken, caste downe into hel, and ouerwhelmed wyth the sea. Contrarywyle our vineyard hath spredde forth her braunches euen vnto the see, that is, vnto the fardest parte of lande. The see therfore compasseth thys vineyarde, beateth vpon it, but the whaues be broken agaynst it.

But what worthed of the countreys
of

of Jewes: It was hardened, it was
dried vp, it yelded no frute. Thou ha-
ste cutte of therfore suche braunches (o
heuely tyller) & haste throwne them in
to the fyre. Why, ar al the braunches de-
stroyed & losse: God for bidde. For yet
the leauinges bene saued. Many brau-
ches of Jewes accordyng to thy wyll
and appoyntement, hath continued in
the vyntre, & hath yelded perfecte frute
The vineyarde growed, and stretched
forth her bynes euen vnto the ryuer.
What meaneth this, Lorde vnto the ry-
uer? Why, is ther in al the worlde but
one flode? Is the worlde shutte vp or
enclosed by some see, or any ryuer? No
verily: but lyke as when the Prophete
is named, Dauid is mente ther by for
his excellence, and Paule whan the A-
postle is named: so in this place wher-
as is mencioned a ryuer generally, un-
derstand thou it of Iordane, whiche
was hallowed and sanctified of my
sonne: for it alone hath that premy-
nence.

What meaneth then vnto the ryuer,
but vnto the ryuer Iordane? That is,
vnto the people of the Hebrewes did the
spredde forth the her braunches. Thynke
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psal. =

Jonel do

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be

Isa. 118

1 pet. 2. a

Mat. 22. 8

Art. 4. c

Max. 12. a

Luk. 20. c

Eph. 2.

9

be al to gyther expelled. For that stone
ne whiche they in theyr buyldyng re-
fused, is made the hedde corner stone.
Therfore bygge was the church then
o Lorde, bygge (I saye) in woorthynes-
se: greate in trouthe, greate in perfecte-
nesse of vertues, greate in charite, grea-
te in the nombze of wonderful wo-
kes, large also in spreding forth, grea-
te it was: so: bycause a greate Lorde
arte thou that diddest grafte it, that
diddest gyue it encrease: bycause thou
diddest enlarge it, bycause thou (Lorde
Jesu) werte the gypde of her iourney.
Thou diddest labour in it, thou diddest
trauayle, thou diddest watch: thou did-
dest consecrate her with thine owne
blode, & with the bloode of thy martyrs
or witnesses. Where than ar thy pay-
nes becommen: where is the sweate:
where is thy bloode? What haste thou
done Lorde God: what haste thou do-
ne, o my sauour?

Wherefore haste thou throwne downe
the wal of the Vinyarde: and where-
fore do euery man that passeth by the
waye gather the grapes?

Why haste thou done this, goode
Lorde: what is the effecte? The custo-
dye

die of Aungels haste thou put from it:
for they did kepe alwaye theues, they
did defende it. Where is that sure war
de now a dayes? Where ar the Prophe
tes? Where ar the Apostles? the tea
chers, the heardemen compassing this
vineyarde, dryuing out wicked spyri
tes, banysing heretikes, correctig vn
gracious perlonas, and preseruing
the weake and vnparfecte? Which is
the wal? The custodye of Aungels, the
defence of shepardes, the holy doctrine
of preachers. Where is this wal? It is
destroyd? Why, who hath pulled it
downe? Thou Lorde, whiche haste ta
ken alwaye thy good preachers, whi
che haste gathered thy shepardes in to
heuen, whiche haste taken alwaye thy
messengers. Wherfore haste thou
throwne downe the wal of this vine
yarde? Haste thou so done, for that she
maye fultyl her naughtyness, for that
her wickednes maye be accomplyshed
to the entent to punyssh her, & so to re
newe her? But what hath she leste vn
done? What synne is ther that maye
not be founde in her? Merely (Lorde) lo
ke how that her wickednes is brought
to the ful swynge. And now dothe eche
body that goeth by the waye plucke her
grapes.

The house
of y vineyar
are Apostles
preachers
Kings of the
world

*Ministers
gather
good benefices*

grapes. Not the true orderers of the vine-
yard, not the true tillars gathereth
her frutes: not al good, nor yet a few
good, nor yet some good and some
euil, no not so muche as one good, but
euery the one that comineth by the wa-
ye plucketh her grapes. None but they
which kepeth not thy ordinance, yea
whiche knoweth not the waye of God,
open synners, of an euil reporte ar cho-
sen vnto the ministerie of the altar: to
those ar benefices gyuē: they do gather
the frutes of the vineyard for them sel-
fe, and not for the: they do not regarde
thy poore people: they do not see the
hungrye: they clothe not the naked, they
harber not the straunger: they defend
not the wydow and the fatherles childe:
they done eate the lambe out of the flocke,
and the calfe from the middell of
the hearde: they do singe after the noy-
se of shaulmes & organes: they supposed
they hadde the instrumentes of songe
euen lyke Dauid: chaunting in quiers,
praysyng God wth theyr lippes, & beyng
farre from God in theyr harte: dryn-
kyng wyne in cuppes of golde and syl-
uer, & dressed with very swete & sauery
opntemētes: and yet hathe no cōpassion
vpon h^e rough punishmēt of Joseph, they
take

Take no maner pyte bpō the nedv & poore
re bodye. These therfore that passeth by
thy waye, gathereth vp the grapes of
thy vineyarde. But what shal I saye, o
Lorde? For al they also whiche passeth
by theyr owne waye, doth plucke the
frute of the vineyarde. For they wal-
king by theyr owne waye, & seying the
wal of the vineyarde destroyed, hath
ouerpassed theyr waye. They made not
a streyght iourney, but leauing theyr
owne waye turned theyr feete into thy
vineyard, that they myght plucke her
grapes & take awaye her frutes: not spi-
ritual, but tempoꝛal frutes. What is it,
that thou tellest me: This I saye, o Lorde.
The riche robbes of this worlde wal-
king by y waye of theyr sinnes, seeking
by ryght & wꝛonge for riches, dignytees
pꝛomotions & pleasures of this worlde
hath gon asyde out of theyr waye. They
ceased to folowe these worldey goodes,
for suche substāce & honour did they la-
bour vnoꝛe: they turned themselſe to
thy vineyarde, to ecclesiastical auauce-
ment, to the ryches of the churche: that
wal which did put backe the vnwoꝛthie
is broken downe & destroyed, yea & they
haue entred in that passeth by their ow-
ne waye, & haue take awaye the frutes.

What

What sayest thou: This, I meane: To
daye in the cominen route of men, & to
morowe in the rounge of a Bishop:
To daye in a tolebothe, & to morow a
chanon in the quier: To daye a soul-
dier, & to morow a prestre. They passed
by theyr owne waye, & wente a syde to
thy vineyarde: not to the entente to til
it for the, but to gather the grapes ther
of for themselfe. This also I speake
with teares: Ther haue entered in euil
spyzites, and syue naughty men (that
is to saye) the hedde, & the membrs: &
plucking the gostely frutes of this vi-
neyarde haue caste them forth, trod-
de them vnder fecte, hidde them, destro-
yed the: the tyllars and woꝝkers haue
they stryke with the swerde, & throwne
them out of the vineyarde: the beste
bzaunches haue they cutte of: fynally
with mischeuous perswasions, threa-
teninges, persecutyōs, and euyl ensam-
ples they go aboute to bzing to nought
what so euer goodnes is founde in
the vineiarde. Wherfore then haste
thou, Lorde, destroyed the wal of it:
What profyte, what frute therof ensu-
eth: For bicause of that doth euery mā
that passeth by the waye pull the gra-
pes of yr. But wolde God onely men,
oz

by wycked spyrites goyng by the wa-
ye did gather the grapes of it, and not
also very beastes did entre in to it. But
lo a naughty beaste hath gone in to it, &
hath destroyed it euen from the rote.

A Boore out of the woode hath broken
the bandes of it: and a singular wilde
beaste hath deuoured it.

This boore is a swyn, a fylthie swyn,
a proud swyn, a cruel swyn: not tamed
at home, but wilde out of y wood: an ex-
ceding wātō clarke, a lecherous preste,
whiche is no man, but a beaste, but an
vnclēly swyn: he apꝛocheth to thy altar,
he hath layn y hole nyght in his beastly
nes, indirt, in dōge, & in y moꝛnyng pꝛe-
sumeth to touche thy sacramēts. This
pꝛoude swyne can not be tamed, wil
not be corrected, & letteth scoꝛn to hear y
wordes of trouthe: he speaketh arrogāt-
ly, he arpleth agaynst who so rebuketh
hym, he byteth, he teareth fierly, he spa-
reth no wordes, he curseth, he blasphe-
meth in the despite of God. He is a hog-
ge, he is cruel, he is a beaste, not a man:
he persecuteth men: he is no domestical
nor of the householde, no not so moche
as newly grafted in: he commeth not
out of the Lordes house, but from the
L woo:

woode, from the company of beastes,
from the multitude of wylde beastes,
from the wildernesle of synners. He
knoweth not God, he is ignoraunte in
the sacramentes, he vnderstandeth not
his owne offyce: he onely loueth dyrt, he
embracech donge, he is delpted with
bloode. Why then what hathe this booz
re done o Lorde God? He hath rooted
vp thy vineyarde, he hath put it out of
thy bondes, out of thy preceptes and co-
mandementes, out of thy instructyons
& teachinges of the primatiue fathers,
out of thy lawes hath he set it: he
hath replenyshed it with dirthe and do-
ge, with excessiue pleasures and vnlea-
nelynes, with gluttonie & dzonckardye.
The tyllars hath he slayne, the yonge
chylzen hath he killed, the women hath
he desloured, the bzaunches hath he dra-
we to the grounde, the bynes hath he
plucked vp by the roote, & hath toz-
ne al to gyther wyth his tethe: with his pryde
hath he trode the trees vnder his feete,
and caste them forthe of the vineyarde.
This booze comming out of the woode
hath broken the bondes of it, and a sin-
gulare wilde beaste hath deuoured it.
Lo what pryde is here: He wil nedes be
singular, he wil haue no superior, he
wil

will haue no peas, he loketh not to haue felowes, but seruauntes & subiectes; he coueteth to possesse al singularly, he seketh euermore to ascende, he is delyted with a singularite, he regardeth not Christe his charyte: he will not be a ministre, no? sheparde, no? father, no? mother, no? partaker of tribulacyon, no? euery mannes seruaunte to the entente for to winne euery man: but a lord, but a wolfe, but a cruel & a sturde ruler to destroye the vineyarde, to plucke bp the rootes, vtterly to waste it, holly to eate it, & bring it to nought. Is not also this wilde boore and syngulare beaste an euil prince, a proude tyraunte, al togyther vncleane, al togyther cruel? Whiche commeth out of the wilde woode of beastes, from ministers lyke himselfe, fylthye, ryottous, arrogate, cruel that ar beastes and no men. Whiche hateth the woorthyping of God, banyssheth holy men out of the cyte, persecuteth the goode, punyssheth the wyse, detesteth and can not abyde the treuthe, reioyceth in lyes, is delyted with flattering tales, driueth alwaye concord, norissheth debate, breaketh matrimonie, putteth vertues to cryle, comendeth vices, chaseth alwaye chastyte, enhaunsceth

vngracious persones , synally causeth
al noughtynes to be at the ful synge.
He hath burst the bandes of the vine-
yarde, for that he hath stande by every
waye that is not good , & hath not beha-
ted the contrary trade to vertue & hone-
ste. Is not this boore percase & singu-
lar wilde beaste also the deuill? A fowle
spyrte, a cruel mankyller , puffed vp
with pryde, that sayde: Into heuen wil
I clyme, aboue the sterres of the firma-
ment wil I exalte my seate, I wil be ly-
ke vnto the hyst. He also hath fedde v-
pon the vineyarde, hath eaten the bꝛan-
ches , hath swallowed the vines & hath
incorporat it wpyth hymselfe: he is becō
me y head of myschief, & they his mem-
bres: and Chꝛyste his vineyarde, is be-
comme the deuyls vineyard, for that a
syngular wylde beaste hath deuoured it,
Alas alas alas Lorde God , wher is the
vineyarde whiche thou diddest transla-
te out of Egypte, out of which thou did-
dest caste the Heathen, which thou did-
dest set with thyne owne handes, who-
se iourney thou diddest guyde , which
replenished the earthe with vertues,
whose shadow couered the mountaynes,
and the vines, & the cedꝛe trees of God,
whiche did stretche oute her bꝛanches
euen

enē vnto þ see, & her spredding boughes
vnto þ riuer. Where bene her vertues:
where are þ gyftes of þ holy goste: whe
re ar the graces frely bestowed: where
is her loue: where is her hope: where
is her sayth: Arte not thou God, with
whome ther is no chaunge: Arte not
thou he, that is to saue. God which did
dest woꝝke mercy with our fathers: Ar
not we the woꝝkennashyp of thy han
des: Doth not Chꝛiste cōtinue foꝝ eu
more: Hasste not thou also suffred foꝝ
vs: Hasste thou foꝝgotten vs o Loꝝde:
Thou Loꝝde arte our father, and Abꝛa
ham knewe vs not, noꝝ yet Israel.
Thou Loꝝde arte our father, and our re
demer, thy name hath bene from the be
gynnyng. Wherfoꝝe then hasste thou
turned thy face from vs: We haue syn
ned, we haue done amysse, we haue cō
mitted naughtyness. Loꝝde deale not
with vs after our synnes, nother re
warde vs accoꝝding to our iniquities.
Loꝝde remembre not our olde fautes,
lette thy mercye pꝛeunte vs anonne,
foꝝ we ar very nedꝝ & poore. No, noꝝ
yet our fathers wer founde ryghteous:
but synners, woꝝshippers of idoles,
murderers, cursers, couetous, pꝛoude &
hye

hve mindes not obedient to theyr par-
tes, folysh, & blasphemynge thy name.
yet haste thou delte with them euen ac-
cording to thy greate mercye. For they
possessed not the earthe in theyr swerde,
nether theyr owne powre saued them;
but thy ryght hande, & thy powre, & the
lyghtenynge of thy countenaunce, becau-
se thou werte pleased in them. Go to
therfore, & deale with vs after thy grea-
te mercy, & turne not awaye thy face
from vs.

God of myghte be thou turned, loke
backe from heuen and beholde, & visit
this vniuarde.

God of powers that arte a pu-
re arte, a power infynyte, the pow-
er of powers, gouerning al thyn-
ges, doynge al thynges, quickening al
thinges, creating the poures of al thyn-
ges, gyving them strength, drawynge
them to theyr worke, goynge afore them
turne vs (o Lorde) vnto the, & we shal
be turned: go thou before vs, drawe
vs after the, gyue strength to our ver-
tues, and make vs lyuely. Why doest
thou not loke vpon vs? Why haste thou
turned thy backe? Shewe vs thy cou-
tenaunce

tenaunce. Be turned God of poures vnto
to vs, and then shal we be turned vnto
the. For to be conuerted vnto the, to
thynke vpon the, to loue the, it is thy
gyfte. Loke backe from heuen: for thou
arte gone farre hence, thou haste ascen-
ded euen vp in to heauen: thou arte de-
parted from vs, yet loke vpon vs from
heuen, although thou wylte not com-
me downe to y^e earth, although our synnes
both otherwyse deserue: regarde vs,
sende vs thy lyght from aboue, from
the deserte of compassions, from the
Christe, fro the place where as thy ble-
sed sayntes prayeth for vs. See how we
ar made desolate & comfortles, beholde
& take pyte vpon our shame and repre-
che: our herpytage is traunslated vnto
straungers, our houses vnto fornyars.
Where is Hierusalem? Where is the
holy lande, wherin thou diddest worke
so many myracles? Where is thy gra-
ue? Ar they not in the handes of infy-
dels? Beholde Lozde with the eyes of
thy mercye the hole worlde, & the ful-
nesse therof: not the fulnesse of graces,
but plentyyeth of synnes, plentieth of
ignoraunce, plentieth of wretchednes.
Beholde thy vineyarde, thy churche, the
common welthe, thy Chzistian people,

beholde and haue pyte vpon them. And
visyte this vineyarde. For yet to hath it
rootes, yet ther lyueth some braunches;
it beganne from the begynnyng of the
worlde, & neuer fayled, noz neuer shal
fayle. For thou haste promysed: Lo with
you am I al dayes euen vnto the worl-
des ende. Then wel maye it be dimi-
nyshed, but vtterly fayle it can not.

Now this vineyarde is the selfe same,
that thou diddest plante. Ther is one spi-
rit, one sayth, one baptisme oꝝ fullenig,
one God & Lorde of all, which is al to-
gyther in al thinges. Visyte therfore
this vineyarde, for thy vilitatyon shal
kepe her spyte: visyte her with thy gra-
ce, with thy pꝛesence, with thy holy spy-
rite. Visyte it also with thy wand, and
with thy staffe. For thy wade & thy staf-
fe shal comfoꝛte it. Visyte it with a scour-
ge, that she may be chastised and pur-
ged: for the season of pluckyng awaye
thinges superfluous wil comme. Thro-
we foꝛ the the stones, make sagottes of
the wythered braunches and drie sticks
to be burned. Rayse her vp, cutte of the
refuse, set vnder staves & pꝛoppes, ma-
ke the grounde ranke & plētiful, buylde
the wal, & visyte this vineyarde, loke
as thou haste al redy visyted the earth,
and

and inebꝛpate it. Visyt her, I saye:

And make her perfecte, whome thy
ryght hande hath planted, and that vꝛ
pon the sonne of man whome thou ha
ste made stronge for thyself.

Do not onely visyt her, but also ma
ke her perfecte. For she is very vnpar
fecte. She wolde lyue wel, but she nolde
suffre euil. She hath ensamples set be
foze her eyes, she hath the Prophetes,
the Apostles, the Martyres, & al the sain
tes of God: yea she hath the very onely
begotten sonne: them wolde she folowe,
wel wolde she do for to get theyꝛ gloꝛy,
but aduersytes wold she not abyde. She
is very vnparfyte. Make her perfecte,
o Lorde: Sende for the thy spirite, and
then shal she be made perfecte. Peter be
foze the comming of the holy gospe say
de: yea if I muste nedes be put to death
wꝛthe, I will not denye the. Neuer the
lesse for as moche as he was vnparfec
te, at the voyce of one pooꝛe mayde he de
nyed the Christe. The holy Gospe came
me, & fulfilled him with grace: & then
he feared not kyniges of the earth, for
that thou madest hym perfecte: tha did
he bꝛing for the frute, than did he turne
an

an exceeding sorte of people to the sayth,
than did he buyde churches and tem-
ples for the holy goste to dwel in.
Wherfore make her perfect: and then
wil she bryng forth frute, and wil stret-
che out her bzaunches thozough þe worl-
de. For yet is she afrayde, yet dare she
not speake, yet she fearcth prynces & ru-
lers. Make her perfecte, whome thy
ryght hande hath planted: not her, who-
me thy leste hande hath plated. For ther
ar some Christianses, as certayne pri-
stes by name, not in very dede: vnto
whome thou haste gyuen the ryches of
this worlde, and multiplied they: tem-
poral goodes, but of thy spiritual Good-
des haue they none. These therfore ar
the vineyard, which thy leste hande
hath planted. I desyre the not to
encrease this vineyarde, or to make it
perfecte: but that whiche thy ryght hād
hath planted, which beareth bzaunches
(that is to saye) the saythful, to whome
thou hast gyuen thy grace, and thy gost-
ly gyftes: whych ar thyne elected. A-
monge whome euery one sayeth: His
leste hande vnder my hedde, and hys
ryght hande shal embrace me. Make
therfore this vineyarde perfecte, make
her perfecte (I saye) vpon the sonne of
man

man, whome thou hast confirmed for thy
Ielfe. Who is this sonne of man? For
we ar the sonnes of men, bicaufe we
haue a father & a mother here in the
worlde. But Chriſte is the ſonne of mā,
for y he is the ſonne of a mayde: which
in heque hath a father w^out a mother,
& in earthe a mother without a father.
This ſonne of man therfore haſte thou
made ſtedfaſte in the hartes of mēne: &
haſte alſo confirmed hym for thyſelfe (y
is) to thy honour & glozy. The lande of
Jewye fought agaynſt hym, and thou
madeſt hym ſure vnto the: tyrantes
hath foughte agaynſte hym, & thou ma
deſt hym ſure vnto the: heretikes hath
foughte agaynſt hym, and thou madeſt
hym ſure vnto the: Philoſophers, logi
tians, & the wyſe me of this worlde hath
foughte agaynſte hym, and thou made
hym ſure vnto y: falſe bzetherne hath
foughte agaynſt hym, and thou madeſt
hym ſure vnto the: the deuyl, & the hole
worlde foughte agaynſt hym, & p^reuay
led not, but thou haſte made y ſonne of
mā faſte & ſure in mēnes hartes to thy
honour & glozy. Therfo: make perfecte
this vineyard vpō hym: ſo y ſhe by ſay
the & loue planted & rooted vpō Chriſte
maye cōme to perfectneſſe, & out of that
redde

redde earthe, out of that entyer zeale of
Chriſte his charyte, out of the merites
of his paſſyon maye brynge forth the very
good wyne rauyſhyng mannes har-
tes. Albeit forth that ſhe is vnparfekte, forth
that ſhe is fallen, forth that the worlde is
agaynſt her, this ſemeth vnpoſſible in
the eyes of menne: yet Lorde nothyng
is impoſſible, nor nothyng harde vnto
the. Thou openeſt thy hande, & fylleſt
euery lyuely creature with bleſſing. Al
thynges loketh that thou ſhouldeſt gy-
ue them food in ſeaſon. When thou
gyueſt them, they wil gather: whē thou
openeſt thy hand, al thinges ſhal be fyl-
led with goodneſſe. But whan thou tur-
neſt away thy countenaunce, they ſhal
be troubled: thou ſhalte take awaye
theyr ſpirite, and they ſhal faynte, and
be retourned into theyr duſte. How mo-
che moze then, whan thou rebukeſt,
ſhal al ſtoppes be taken awaye, and al
deſtroyers be deſtroyed:

They kyndled with fyre, and dygged
vp at the rebuke of thy countenaunce
ſhal peryſh.

For the kindled and halfe burned
ſtycks, and vynes dygged vp, and vn-
fruteful

fruteful trees disparted thorough the
vineyarde, & the yonge bzaunches cou-
founded, doth marre the lpyng bynes
& letteth them to bringe forth the frute.

Them therfore kindled and dygged by
rebuke with thy countenaunce, with
that countenaunce wherof is spoken:
But the Lordes countenaunce is ouer al
euil doers: and forthwith the vnfrute-
ful trees shal perishe: they (I meane)
which nether entereth themselfe in to
the kingdome of heauen, nor yet suffe-
ret other to enter. So that these kindled
trees ar vncleane synners, fyred with
the heate of carnal luste, & turned in
to coles: walking in darkenesse, & kno-
wing not whyther they go. For the fy-
re hath sytte ouer them, & they haue not
soene the sonne. This woode kindled
with fyre ar couetouse men & gredy in
the desyre of monye, inflamed with the
inordinat fyre of auarice, which neuer
saweth ynough ynough, or whoe whoe.
These trees kindled with fyre are men
prowde, despyrons of honour, and enui-
ous men: which burneth lyke as fyre
brandes, & ar incended with couetyng
of al thinges. This fyre hath wasted al
vertues, hath rayped al wanton lustes,
is the cause of al vngaciousnes. For
pyr

pyrde is the foundacion of al naughtyness, and behement desyre of wilful appetite is the roote of al unhappynes: & for the turning awaye from God, thys for the turning vnto creatures. Now who ar the trees dygged vp, but Hypocrites nohter hote nor colde, which outwardly certesse semeth not to be burned with the fyre of luste, or pyrde, or couetyse: yet inwardely ar they drye because they ar dygged vp, they haue no rootes in the earth of the lyuyng trees, in the charite of Christe, in the grace of God. Wherfor euen as a tree, if it hath rootes in the earth, it byngeth forth frutes at the heate of the sunne: but if it hath no rootes in the earth, but in the ayer, it wythereth alwaye at the heate of the sunne. Semblably a man if he hath the rootes of fayth and loue in Christe, compyng to the aultre, to the sacramentes of the churche and godly duties, to hear Goddes worde, to the reading of scriptures, to prayer: bringeth forth maruelous and wonderful frute and profyte. But if his onely studie be for thynges apparteynyng to his owne selfe, and is rooted in his owne loue, in the ayer, in the spyrite of arrogance: alwaye about what so euer he goeth he
wy:

Wpthereth more and more, and is ma-
de worle and worle. Hypocrytes therfo-
re ar trees dygged vp, ar dype trees, ar
fyeelwoode: but certesse the very trees
that ar dygged vp bene also kindled, &
the trees kindled ar also as the trees
dygged vp. For manyfest and open sy-
ners ar dygged vp, and plucked awa-
ye, and rooted out from the grace of
God: and those Hypocrytes ar kind-
led with the fyre of the loue of them sel-
fe, of pryde, of ambityon, of couetyse,
of pryue or secrete luste or pleasure.

Thus al theple Lorde God dyspersed
thorough the vineyarde, and heaped to-
gyther wil not suffre it to bring for-
the frutes: bicause the yonglynges and
simple folke ar reduced and ouerthro-
wen with theyr euil ensamples and ex-
hortatiōs. Rebuke thē therfore rebuke
them roughly, for that they ar styffe-
necked: rebuke thē with the swerde,
pestylence, and hongre. Thoroughe
the reprofe of thy countenaunce shal
they perishe, and shal be caste out of the
vineyarde: the braunches shal be lys-
ted vp, other bynes shal be put therto:
they shal growe and fructyshe: they
shal extend theyr offspryng euen vnto
the see, and shal reache vnto the
ryuer.

ryuer. Why sleapest thou Lozde: Arise
Lozde, and

Let thy power be shewed vpon the
man of thy ryghte hande, and vpo the
sonne of man whome thou haste ma-
de sure for thyne owne selfe.

Comme Lozde, do not thou tarpe.
O God gyue thy iudgement to the
Kinge, and thy iustyce to the Kynges
sonne. For he is the man of thy ryght
hande, which sytteth at thy ryght han-
de. But which is thy ryght hande: For
thou arte inuisyble and with out any
body. Where is then thy ryght, or thy
lefte hande: Thy glozy is thy ryght ha-
de. Namely therfore of Chyriste was it
spoken, that he sytteth at thy ryght han-
de, bicause he reioyseth in better felicitye
aboue al domynyon, and power, and
strength, and aboue euery name that
is recyted not onely in this worlde, but
also in the worlde to come. And what
is thy hande, but thy power: If thou
then haste a ryght hade, why haste thou
not lykewyse a lefte hand: For power
haste thou to punish, and to glorifye.
For the Lozde doth quicken and mortifye,
doth courey to hel and recarpe, doth
brynge

bring lowe and exalte. Powre ther-
fore to punish is thy lefte hande, pow-
re to glorifye is thy ryght hande. Let
thy hande therfore, let thy powre com-
me vpon thy man of the right hande.
How so: Hath not he had powre gyuen
hym from the begynnyng? For euen
he sayde to his dyscyples. Al powre in
heauen and in earth is gyue vnto me.
How canst thou then saye: let thy han-
de comme vpon the man of the ryght
hande? Gyuen hym it is, but it appea-
reth not: bring to passe therfore that it
maye appeare. Beastely & carnal men
doth perceyue & see how that thy ser-
uauntes ar mocked, despyled, sclaun-
dered, and ar euermore in trouble and
aduersyte, and then do they saye.

Fayth is not true, purueyaunce of God
is ther none, deceyued ar the Christi-
ans, and so doe they blaspheme thy na-
me. To be breue they see proude men,
vnryghteous, couetous, blasphemers,
lecherous, and vngracious men to go
forwarde, & to haue no aduerser chaun-
ce: so that they saye. Other ther is no
God, or elles he doth not regarde mor-
tal mennes matters, other els he is in-
iuste and vnequal. Thou then haste
powre, and doste continually exercise

D

thy

thy iudgementes, but they do not appeare alwaye, and for that cause doth me speake in thy despite and reproche. Let thy hande therfore be made to appeare vpon the man of thy right hande.

Braunte hym iudgement that maye appeare. Bidde hym exercise the power that he hath in the syght of menne.

For thou haste ordeyned hym iudge of the quicke and the deade. Let thy hande therfore comine vpon hym. Which hande? the righte, or the lefte hande? Let thy lefte, and also the ryght hand comine vpon hym: The lefte vpon the euil, the ryght hande vpon the good. Let thy iudgement appeare, and let thy mercye appeare, that men maye leaue of cursynge and blasphemynge. Doubtlesse thy lefte hande is weaker than the ryght, bycause thou doste execute iudgement with mercye, and art lothe for to punishe. But thy ryght hand is stronge, for that thou art a large and a lyberall gyuer. Thou openest thy hande, etien thy ryght hande, and fyllest euery liuing creature wth blessing. Let it come therfore vpon h^e m^an of thy ryght hand. Let thy lefte hande be to punish the wicked, that they maye be scourged, and so conuerted. And if they wil not be turned vnto the, that they maye be cleane

putte out of thy vineyarde, and maye
be punished in the fyre of hel for euer.
For why do they occuppe the earth in
vayne? But let thy ryght hand be vpon
the man of thy ryght hande to co-
nesorte thy saythful, that in a plente-
ous blessing they maye be fylled with
the grace of the holy gospe, that the
wal of the vineyarde maye be buylded
vp to holde out them that passeth by
the waye: and not to suffre the boore
of the woode, and a syngular wyld
beaste to entre in: to the entente that
the vinebraunches maye growe and
bring forth frute. yea is it not (trowe
ye) profytable, that both thy handes al-
so be vpon the man of thy ryght han-
de for thy saythful: yea vndoutedly.
For thy lesse hande, thy hande holding
the scourge, thy hande that is wonte
to stryke wil cause them to tary at the
ryght hande. For the rodde in the scho-
les kepeth the chylde in awe, the wade
maketh hym to lerne. For as yet are
we yong chyl dren: bicause as longe as
we ar in thys mortal lyffe, we ar in-
fantes, we had nede of the rodde, we ar
fedde wpth mylke. But when that shal
come, whyche is parfeste, the p:per-
tyes of a yonglyng shal we laye apart

for al togyther : & thā shal the scourge
leauē of. Thy scourge therfoze is good
and holsome, let thy scourge therfore
comme, let it comme soone, let the pow-
re quickly comme vpon the sonne of
thy ryght hande : that the goode maye
be purged, & h̄ iust maye be made perfe-
cte, that the euil maye be expelled, that
the destroyers of the vineyarde maye
perpsh. And vpon the sonne of man
let the vinebꝛaunches be grafted,
whom thou hast made sure to thy self,
whome thou haste confyrmēd in the
congregacion to thy honour. For yet
is he not hollye gone frō the churchē.
yet haste thou many seruauntes, alga-
tes they be pryue and secret, in whose
hartes thou haste confirmed thy Chri-
ste to thy glorie: and let them, when as
the destroyers of the vineyarde ar dy-
uen out, go forth to theyꝝ worke
euen vntyll nyght. Comme therfore,
o Lord, & couple vs to thy tyllars, who-
me thou haste prepared vnto thy wor-
ke. We ar thy seruauntes.

And we do not departe from thee:
thou shalt quicken vs and vpon thy
name wpll we call.

We

We can not be withoute the. For in
the haue we our lyving, our mouyng,
and our beyng. And therfore do not
we departe from the, seying that thou
hast the wordes of everlastyng lyffe.
To whom shal we go: Ther is no God
besyd the Lorde. For who hath worked
such wonderful maruayles, as thou
hast done: Al thynges that thou lysted
hast thou made in heauen & in earth,
in the see and in al places be they ne-
uer so depe or bottomlesse. Although
the worlde crye out, men grudge, and
the wicked persecute vs: although the
elementes euery one make insurrec-
tion, yea although hel wolde breake lo-
se and be reysed agaynst vs: yet depar-
te we not from the, no creature can se-
questre vs fro the loue of God, which
is in Chyiste Iesus our Lorde. We do
not truste in our owne strenght, we
go not forth in our owne vertues: but
thou shalt make vs lyuely. Plenteously
shalt thou graunte vs thy grace, thou
shalt gyue vs vertues, in our trouble
shalt thou sende vs a specyall ayde
wherby we shal be prouoked to the fer-
uentnesse of charyte. And vpon thy na-
me wil we cal. Thy name is thy good-
nesse: For none is goode, but God alone

ne. Thou alonethefore art goode, to þ
alone this name doth wel accorde. So
then thy name (þ is to saye) þ matter of
thy name, the thyng signified by thy
name: thy goodnesse (I meane) and
thy mercy shal we cal vpon, that it ma
ye helpe vs and socoure vs. Whels sure
ly to cal vpon thy name is to frame
and facyon in our mynde a conceyte
or appprehensyon of thy goodnesse: for
it is a name onely conceyued in myn
de: so that the conceyuing of thy goode
nesse is thy name. Not euery cōcept or
thought is thy name, which called vpon
saueth a man, as it is wrytten: Who
so euer calleth vpon the name of the
Lorde, shal be safte: but the concey
uyng of thy goodnes, which thorough
sayeth brasteth forth in to loue, and
that by the gyfte of grace farre beyond
the course of nature: this, I saye, is
thy name. What is it then to cal vpon
thy name, but inwardlye by sayth to
conceyue thy goodnesse, and to loue
it aboue al thynges. For a name is a
voyce sumwhat betokenyng. What
is it then to cal vpon any mans na
me, but to pronounce a voyce that be
tokeneth hym: So that to cal vpon the
name of God with our lippes and
toun:

tounge, is to byng forth a voyce that
sygnifieth hym. Lyketwyle where ther
is also a name onely comprised in
mynd and vnderstandyng: to cal vpon
thy name with our hart and mynde;
is to frame a thought or concepte re-
presentyng and layeng the before our
eyes. yet not euery manner thynking
of the is ynough, but that apprehen-
dyng of thee saueth: which is formed
by the vertue of fayth, that worketh
by loue. Wherefore we wil cal vpon
thy name w our hert, we wil cal wyth
our lippes and tunge: that from thy
bounteousnes called vpon the ayde
maye descende vnto vs wel disposed
and prepared, which haue thorough
thy grace inwardly receyued thy na-
me. Gyue vs therfore strenght and
vertue, wherby al earthly desyre vt-
terly layed awaye we maye be tur-
ned vnto the euen with al our very
harte, that in our troubles we sayle
not for feblenesse.

God of myght conuerte vs, and
shewe thy face, and we shal be
saffe,

Certesse thou arte God of myght,
whiche haste chosen the vyle & weake
thynges of the world, & therwpyth hast
confounded all stoute & stronge thyn-
ges. For what is weaker the y cross?
What is more folyshe? What is more
curled? No thorough thy infynyte pow-
re & myghte thys gretest infirmyte is
made for vs the gretest strenght & de-
fence. This most vnskylful folysshnes
is made for menne moste profounde
wysdoome. This hygh & extreme cur-
syng is made for vs an heuenly ble-
syng & moste perfecte iustyce. O the
wonderfull depenelle of the ryches of
God his myght, & his wysdoome, & his
bonteousnes. For that which is y we-
ake thyng of God, is stronger than me
& y which is the folyshe thyng of God,
is wyser than men. Make vs (o Lorde)
to vnderstande thys thy infynyte pow-
re thy vnsearchable wysdoome, thy in-
estymable goodnesse: that we maye
knowe ther is no other God besyde
the Lorde, and maye be turned vnto
to the. Conuerte vs God of myght, &
shewe thy countenaunce. Shewe thy
Christe, thy crucyfied: by whome we
haue knowne thy powre, thy wysdo-
me, and thy bonyte. What God hath
at

at any tyme don such thynges, as hath
thy sonne our Lorde Iesus Christe cru-
cified for vs: He conquered the hole
worlde wout swerde, he hath throwen
downe al the other Goddes, tyraun-
tes hath he destroyed, every where in
heuen & in earth hath he triumphed
for baynquissyng his enemyes, he hath
lyghtened the worlde by his crosse, he
hath taughte how to lyue wel, he hath
gyuen and prescrybed the doctryne
or waye to lyue vertuously, so as no bet-
ter can be ymagyned. He hath drawne
to his loue al kyndes of men, which re-
nouncyng & leapyng golde, syluer, &
al the vanities of this worlde, yea and
themselues to: hath also gladly for his
sake and therewith suffered kindes of
tormentyes moste spytefully deuy-
sed euen tyl they wer martyred and
cruelly done to death.

Who euer herde of such thynges: Or
who hath seene the lyke: In very dede
Lorde Iesus, thou arte a greate God,
the sonne of the hyest God, the kynge
of glory, the God of myght: and ther
is no God but thou Lorde, which with
the father and holy goste arte one God
blessed aboue al thynges. Shewe vs
therfore thy face. In thy syghte was
the

the earth moued, in the syghte, of the
God of Iacob: which turned a stonne
in to a standyng poole, and a rocke in
to sprynges of waters. Lorde shewe
thy face, and we shal be lasse: for our
fathers also were made lasse, bicause
thou diddest shewe them thy counte-
naunce, wherfore they prayle the and
saye: Not vnto vs Lorde, not vnto vs
Lorde, not vnto vs, but vnto thy name
gyue the glozy, for thy mercye and thy
trouthes sake. Shewe thy countenaun-
ce therfore o Lorde, that the reiected or
wicked maye peryshe, for as much as
death shal go before thy face. Shewe
thy countenaunce that thyne elected or
chosen maye serue the in loue: and the
shal we be lasse and whole, then shal
the worlde be renewed and adorne
with vertues and with thy grace. The
shal the goode be gladd and reioyce ex-
cedyngly, then shal thy people dwel in
peas, and continually daye and nyght
gyue prayle vnto the. Which with thy
sonne, and the holy goste lyuest and
reygne blessed God for euer
and euer worlde with-
out ende. A
men.
(.r.)

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